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S E R M O N

Preached *July* 19. 1692.

At the  
Confecration of a CHAPPEL

BUILT by the Right Honourable the

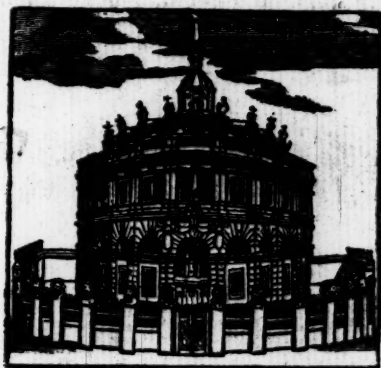
L<sup>d</sup>. WEYMOUTH

At *Minsterly* in *Shropshire*.

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By CHARLES WHITING, *Fellow of Wadham Coll. Oxon. and  
Chaplain to the Right Reverend Father in God GILBERT Lord  
Bishop of HEREFORD.*

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OXFORD,

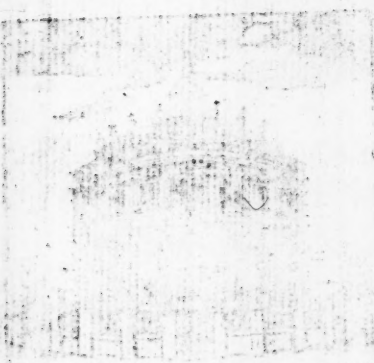
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OXFORD,  
Printed at the Theatre for Jo. Goffe 1692.

T O

The RIGHT HONOURABLE

Thomas, Lord

VISCOUNT WEYMOUTH &c.

May it Please your Lordship,

**S**ince I am injoyned to make this Discourse Public, I thought it most Proper to Address my self to your Lordship for it's Patron, whose Exemplary Piety was the Occasion of it. There is just Reason to fear, we shall never live to see the Happy Times, wherein Discourses of this Nature may be thought Needless, or Unseasonable; and I am sorry, the Condition of these of our's renders 'em so absolutely Necessary: The Distinction betwixt Sacred and Profane seems almost lost amongst us, and Many are so far from Pitying to see the Houses of God in the Dust, that they would rather lend their Helping Hands, to reduce 'em to it. My main Design

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therefore is to retrieve the Notion of Relative Holyness, and to make a Separation, as the Prophet speaks, betwixt the Precious and the Vile; *Wherein (I hope) I have behaved my self with all the Plainness the Argument would admit, and as much Candor as an Adversary can require. I shall think it abundant Compensation for my Weak Endeavours, and the Uneasiness I was Justly under, when Obligated to their Publication; if they any way Promote that End, for which they are Intended by*

YOUR HONOUR'S

most Humble,

and most Obedient Servant

CHARLES WHITING.

## PSALM XXVI. v. 8.

*Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.*

**T**HE whole Psalm is the Royal Prophets appeal to God, that he would vindicate his innocence, and deliver him from the rage of his enemies; he professes, that he had not injured them, tho they persecuted him; and that he had constantly and immutably reposed his full trust and dependance upon God. For this he offers himself to the Divine Inspection, *Examine me, O Lord, and prove me, try my reins, and my heart.* But amidst all the particulars, wherein he would exemplify his Integrity, this in the words of my Text seems not the least; viz. the great and extraordinary Zeal of his pious Soul for the public worship and service of God: *Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth:* it

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has alwaies been an inexpressible pleasure to me to come, and offer up my Prayers before the Ark, the place where thou art graciously pleased to presentiate and exhibit thy self.

Pf. 27. v. 4.

What we are here to understand by *the habitation of thy house*, is the only thing to be accounted for; whether it be meant of David's inhabiting God's house, according to what he says in the next Psalm; *One thing have I desired of the Lord, which I will seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his Temple*; or, whether it be intended of God's inhabiting it himself; so as by *the habitation of thy House* be meant *the House which thou inhabitest*, such as was the Tabernacle of old, and afterwards the Temple to God, having promised, that *as his name was there, so should his eyes and his heart be there also perpetually*.

2 Chron. 7. 16.

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This last sense seems the most agreeable, because the latter part of the words best answers it, *and the place where thine honour dwelleth*, or (as the LXX. render it) *the place of the Tabernacle of thy Glory*; and

and so it better befits the present solemnity, and the Charitable occasion of our meeting here.

From the words I shall offer these two things to your Consideration.

First, that the Immense Infinite God has alwaies had sett Places where he's peculiarly present, or where his *Honour dwells*.

*Secondly*, that after the example of the devout Prophet, 'tis the Duty of every good man to love the *habitation of God's House*, or the *place where his Honour thus dwels*.

If we reflect upon the immensity of God, how the Scriptures justly stile him that *Fullness that fills all in all*, that he is not only present to the Physical capacities of Heaven, and Earth, but to those imaginary Spaces of infinite and boundless extension, we may well say with *Solomon* at the Consecration of his Temple; *but will God in very deed dwell with men upon the Earth? behold the Heaven, and the Heaven of Heavens cannot contain thee, how much less then this house that is now built?* Which words the Wise man intended not, as if he doubted of God's special Presence in Consecrated places, but to prevent those gross

2 Chron. 6.18.

Isaiab 66. 1.

conceptions, which the Heathens entertained concerning their Temples, that they were a sort of confinement to their Gods; Wherefore altho' Heaven be his *Throne*, and the *Earth his foot-stool*, as speaks the Prophet, yet will God vouchsafe to reside with men, and Houses of Prayer are the Holy Places where his *Honour dwells*, he is not more Essentially here, but more Graciously, by the influence of his Blessed Spirit; for can it beseem the goodness of God to be no otherwise present in the Assembly of his Saints, than to those wretched Spirits reserv'd in everlasting Chains, under darkness unto the Judgment of the great Day? His common and equal abode is every where; but he is in a more peculiar manner said to dwell there, where he puts the marks or evidence of his Majesty and Presence.

Jude 6.

The first of these the Psalmist recognized in those expressions; *Whither shall I go then from thy Spirit, or whither shall I go then from thy presence? if I climb up into Heaven, thou art there; if I go down to Hell, thou art there also; if I take the wings of the morning, and remain in the utmost parts of the Sea, even there also shall thy hand*

*hand lead me, and thy right hand shall hold me; if I should say, peradventure the dark-  
ness shall cover me, then shall my night be  
turned to day, the darkness and light to  
thee are both alike.* Ps. 139. 6, 7,  
8, 9, &c.

By the second way of presentiating himself the Almighty is said *to come flying upon the wings of the wind, to bow the Heavens and come down*, tho essentially he be every where; thus was he seen at *Peniel face to face: Jacob wrestled* with him at *Mahanaim*, where the Lord of Hosts himself could not stand the assaults ( if I may so speak ) of the Patriarch's piety. Israel had the blessing and protection of his Presence in the Wilderness, and when the Ark stood still, 'tis observable, that he did so too. In this sense it is, that the Prophets sometimes pathetically complain of God's absence; because his presence is not manifested in that gracious or powerful manner, as they could wish. *Oh, that thou wouldest rend the Heavens,* Isaiah 64. 1. says the Prophet *Isaiah, that thou wouldest come down!* And Holy *Job* in like manner; *Oh, that I knew where I might find him,* Job 23: 3. *that I might come even to his seat!*

Upon these Considerations of the power

of God, and the Graces and Influences of his Blessed Spirit, he may well be said, to be nearer or more present to one man, or one place, than another: otherwise 'twould be necessary, that he should exert more than the common acts of his power in every place, where he governs; or bless every one amongst us, over whom he presides; neither of which we find true, tho Charity could wish the last were so.

Now as upon this account, good men are rightly termed by the Apostle, *the Temples of the Holy Ghost*, so are Temples and places set apart for the Offices of Religion in a proper Sense the Houses of God: and not upon this reason only, but upon the account of his glorious retinue of Angels, by whom he has taken possession of 'em, and who are a continual Guard upon the place of his Worship. When the Almighty thus displays himself, who can doubt, but that the Scene of these Glories must be the place where his Honour dwells? the Prophet *Isaiah* represents the Majesty of God thus peculiarly present in his Temple, when he saw *the Lord sitting upon his Throne, his train filled the Temple, and about it stood*  
the

*the Seraphim.* The Holy Patriarch at his *Bethel* saw nothing but Angels descending and ascending, and yet he calls it the House of God. *Surely the Lord is in this place, and I knew it not, how dreadful is this place? This is none other, but the House of God, the Gate of Heaven.* Jacob could not but know, that God by his ordinary Power and Presence was every where, as well as at *Bethel*, but by *Surely* he means, he is more gloriously, more effectually, more to my purpose and necessities here than elsewhere. The Almighty was no question present in a most special manner, when he gave his Law with that dreadful Solemnity from mount *Sinai*, yet the Author to the Hebrews, calls it the *word spoken by Angels*; and S. Stephen says 'twas given *by the disposition of Angels*. The Kingly Prophet knew, that his addressee to God in the Sanctuary were made in the presence of Angels. *I will praise thee with my whole heart, before the Gods*, (which the LXX render the Angels) *will I sing praise unto thee*: there, where the Cherubims of Glory, Representations of Angels shadowed the Mercy Seat. So again, *the Chariots of God are twenty thousand,* even

Gen. 28. 16.  
17.

Heb. 2. 2.

Acts 7. 53.

Exod. 24.  
LXX. Ps. 138.

Pf. 68. 17.

*even thousands of Angels; the Lord is among them, as in Sinai, in the Holy place.* (i.e.) All the Angels, that ministred at the giving the Law in *Sinai*, are constantly attending on the Holy place, or the place of God's Service; and God is as Eminently present amongst, and by them, as he was at that Mountain. Lastly, when the Evangelist represents our Lord's coming to Judgment upon *Jerusalem* in the Glory of his Father, in the next words he explains himself, and tells us, 'tis with his Angels. *For the son of man shall come in the Glory of his Father with his Angels.*

*Matth. 16.27.*

This is the specification of the Divine Presence in Consecrated places. If we now consider the Early practice of separating these places, we shall find it's Date as high, as Religion it self, long before the hardness and disobedience of *Israel* had brought 'em under the yoke of bondage. It is therefore matter of just wonder, how Christian liberty comes to be made an Objection against worshipping God in these sett places. Something equivalent to a Church the Almighty seems to have had even in Paradise it self, before ever the Earth was cursed for the

the sake of it's Inhabitants; For how else could *Adam* and *Eve* be said to hide themselves from *the Presence of God*; unless God Gen. 3. 8. had there some proper place, where he was wont to Exhibit himself? *Cain* and *Abel* are thought also to have had a peculiar place, whitherto they brought those Sacrifices: one whereof was an Emblem of true Gen. 4. and hearty Zeal, the other of niggardly, and selfish Hypocrisy. *Noah*, as soon as ever he Gen. 8. 20. came out of the Ark, built an Altar to the Lord, to offer up his Eucharistic Sacrifices for his great Deliverance; and the Patriarchs *Abraham*, *Isaac*, and *Jacob* had their proper and devoted places; the last of these, without any special Appointment from God, as we can learn by the story, vowed a place of Divine Worship under the title of God's house, where *he would pay the* Gen. 28. 22. *tenth of all God should bless him with.*

Whatever state we consider the People of God in after this; whether in the Wilderness in a moving condition; or settled in the land of Promise; all along had the Almighty either an ambulatory Tabernacle, or fixed Altars.

But *when the Gates lifted up their* Psal 24. 7.  
C heads

*heads, and the Everlasting doors were opened*; when the Gates of the Fort of Zion were set open for the reception of the Ark, and *Jerusalem* became the place of God's Worship; Questionless *the King of Glory then came in*, and the Majesty of his Presence eminently dwelt in that place, which he had so immediately appointed for himself, and where he promised *Moses* to meet, and commune with him from above the Mercy-Seat: *Commune*, as it were, with the freedom and familiarity of a Friend.

Exod. 25. 10.  
22.

Altho' the Temple after this, when built, served principally for the Ceremonial Worship; yet that the building of a Temple for the Service of God is no part of *Levitical* righteousness, seems evident from the Zeal of our Blessed Lord, when he cast out them that bought and sold in it, *and overthrew the tables of the money-changers, and the seats of them that sold Doves*. Never, but upon this Occasion, was the *Meek and Gentle Jesus* provoked to anger; He that bore all indignities to his own Person; he that laid down his life like a Lamb, and went to his Crucifixion with unconceivable Patience and resignation, could not bear an affront

Matt. 21. 13.

affront offer'd to his Father's House, the Prophaning that place where his *Honour dwelt*. 'Tis truly worth observing, that 'twas the Court of the Gentiles, where our Lord exercised this Severity; which, however Prophane in the Jews estimation, yet our Redeemer look't upon it as Holy, and his own house: *it is written, my house shall be called the house of prayer, but ye have made it a Den of thieves.* Jer. 7. 11.

'Tis easy to multiply Arguments for confirmation of the Sacredness of sett places; as, first, That God has commanded some of 'em. Exod. 40. 35. That Providence has miraculously interposed for the Preservation of those, that frequented them. That those that have prophaned 'em have been exemplarily punished. That God has been more Eminently Gracious in them than elsewhere. That our Blessed Lord honoured the Temple with his dayly Presence; and that his Disciples did the same. And Lastly, from the Apostle's smart reprehension, to some amongst the *Corinthians* for putting the Church to the same common use with their own houses. *What have ye not houses to eat and to drink in? or despise ye the Church of God?* 1 Cor. 11. 22,

There was a time we readily confess, when God had confined his Solemn Worship and special Presence to one single place; but when the Gospel was to be Preached to the Heathen, not *Palestine* only, but the whole World was to become one Holy land. And this is the whole result of our Lord's conference with the Woman of *Samaria*, when he told her, *that neither at Jerusalem, nor at this Mountain should men Worship the Father.* The partition-wall was now broken down, and God would no longer limit his Presence; but from all places would hear the Prayers of those, that Worship him in *Spirit and truth.* Agreeably hereunto the Apostle to *Timothy* advises men, to *pray every where, lifting up Holy Hands.* Which words, if literally understood of the Individuals of all Kinds of Places, render the Apostle's Counsel impracticable; but if interpreted of the several Kinds of 'em, found no Objection against the Sacredness and Separation of 'em: the meaning being, that now under the Gospel, God will accept our Services from any sort of place, as well as from *Jerusalem*; and tho' the public solemn Offices

*John* 4. 23.

*1 Tim.* 2. 8.

ces of Religion be still confined to the Church, yet is not the Church (as of old) confined to one place. What, if our Lord advises his followers to Pray in secret, was this ever intended in Opposition to the Duty of Public Prayer? do's not the Context make it plain, that 'twas to the Corners of the Streets; to the Ostentatious way of those Hypocrites, who prayed not out of Devotion, but to be seen of Men? Matth. 6. 5.

Lastly, we yeild our Adversaries, that our Saviour has promised, that wheresoever *two or three are gathered together, he will be in the midst of 'em.* Matth. 18. 21. But is it fair to argue from Extraordinary to Ordinary and Common Cases? What, if in the times of Trouble and Persecution God will accept of the least Assembly in the meanest places? will he therefore allow us to meet in separate Parties, and forsake his Church, when Christianity is Established, and Kings are become Nurfing Fathers of it? Some amongst the *Jews* (we are told) thought no Congregation acceptable to God, under the number of Ten adult Persons; but the Circumstances of Christians might be then such, that such a number of 'em could not meet

meet together; 'twas necessary therefore for our Lord to comfort them, by telling them, that wheresoever any two or three of 'em were gathered together, notwithstanding their small number, he would afford 'em his Special Presence. 'Tis pity therefore this Place should be ever brought in defence of Voluntary Separation.

Thus have I shewn, that the Immense Infinite God has peculiar and sett Places where his *Honour dwells*. That from the foundation of the World he has alwaies had such. I have endeavour'd to point out the manner of his special Presence in them, and obviated some Objections against them; I shall conclude this Head ( which I could not well dismiss sooner ) with these following remarks.

If. 57. 15.

1. If there be no Relative Sanctity in places, how comes the Prophet *Isaiah* to tell us; *thus saith the High and Lofty one, that inhabiteth Eternity, whose name is Holy, I dwell in the High and Holy place; with him also, that is of a Contrite and Humble Spirit, to revive the Spirit of the humble, and to revive the Heart of the Contrite ones?* If Heaven be the place the Prophet

Prophet here means, that is no otherwise Holy, then as 'tis the place of God's peculiar Presence, which is specified there, after that manner we have above related. Hence 'tis, that the Christian Church has been stiled the Transcript of Heaven, or *Heaven upon Earth*. If it be doubted, whether it be so now under the Gospel, consider we

*Ougenis in 1740  
Greg.*

2. That 'tis a great mistake to think, that the New Testament has abolished every thing of the Old; and that in the Christian Religion there should be any thing contrary to that wisdom of God, and the whole Civilized World, which upon the Necessity of God's Public Worship, and the consideration of Order and Uniformity in it, have constantly set apart places for the Duties of Religion, But

3. To put the matter beyond all reasonable doubt, let the *Apostle* to the *Corinthians* determine the Case, where he gives direction for the Womans being covered in the Church, and adds the reason, *because of the Angels*; (where for her Example and in token of Subjection, the *Seraphim* themselves veil their faces.) Now this reason, if of any force, must conclude the Angels there

*I Cor. II. 10.*

*Ysaiah 6. 2.*

there present; and if so, then it plainly appears, that God is now under the Gospel especially Present as well in Christian Oratories, as in the Tabernacle and Temple of old.

4. And lastly, Let those that are otherwise minded from us, Consider and Remember this; that 'tis as much Superstition to place Piety and Religion in the Negative, as 'tis in the Affirmative; and they equally incur the guilt of it, who think it their Duty to abstain from Coming to our Churches, as those, who duly and Religiously frequent 'em. This is true, if the matter in hand were but indifferent; but when the above mentioned reasons determine for the habitation of God's House, let them reflect Seriously on this, who despise the *Beauty of Holyness, and the place where his honour dwels.*

Pf. 84. 1, 2.

I am sure the man alter God's own Heart was of another mind, both here in the Text, and elsewhere. *How amiable are thy dwellings, thou Lord of Hosts! my Soul longeth, yea, even fainteth for the Courts of the Lord; my heart and my flesh cry out for the living God.* How rapturous was his Zeal, when

when he thought upon the great Blessing of meeting the Lord in the Congregation! and according to his Example, it must be the Duty of every Good man.

*Secondly. To love the Habitation of God's house, and the place where his honour dwells:*

Let us but Remember David, and all his trouble, how he swore unto the Lord, and vowed a vow unto the Almighty God of Jacob, I will not come within the Tabernacle of mine House: nor climb up into my bed; I will not suffer mine eyes to sleep, nor mine eyelids to slumber: neither the temples of mine head to take any rest; until I find out a place for the Temple of the Lord; an habitation for the mighty God of Jacob. And tho' the troubles of his Reign unqualified him for the accomplishment of this his Pious intention, and God thought it proper to reserve it for the more peaceable days of his Son Solomon; yet the ardeney of his Zeal may not only be guessed at from hence, but also, because when his afflictions ran the highest, he do's not so much lament his Banishment, his being like a Pelican in the Wilderness, or an Owle in the desert,

Ps. 132. 1, 2.  
3, 4.

Ps. 102. 6.

Pſ. 42. 1, 2.

as his being secluded from the public Wor-  
ship and Service of God. *As the Hart de-  
sireth the water Brooks; so panteth my Soul  
after thee, O God. My soul is a thirst for  
God, even for the living God: When shall I  
come to appear before the presence of God?*  
and very good reason there was for this his  
affection, since he very well knew, that the

Pſ. 87. 2.

*Lord himself loved the Gates of Zion, more  
than all the dwellings of Jacob.*

1 Pet. 2. 6.

That Zion and Jerusalem were figura-  
tive of Christian Churches, I take to be plain  
from Saint Peter: *Behold, I put in Zion a  
Chief Corner Stone, Elect and Precious*, and  
quotes these words out of the Evangelical

Isaiah 28. 16.

*Prophet*, by which 'tis clear he understood  
it to be a Prophecy of Christ; and S. Paul  
affirms as much of Jerusalem. *Jerusalem*

Gal. 4. 26

(says he) *that is from above, is the Mother  
of us all*; and in the Epistle to the He-

Heb. 12. 22.

*brews*, both places are joyned in the same  
sense. *Ye are come to Mount Zion, to the  
City of the living God, to the Heavenly Je-  
rusalem, and to an innumerable Company*

Διπλὴν Εκκλη-  
σίαν.

*of Angels*. For this reason, Origen call's the  
Christian Assembly a Double Church, one  
of Men, and another of Angels.

Now



*Psal. 122. 4.* the Public Worship there; *thither the Tribes went up to give thanks to the Name of the Lord;* and it having been proved, that God no less vouchsafes his special Presence in Christian Churches appointed for his Service; than he did of Old, they ought certainly as much to be the Objects of our Love now.

Various are the Instances, wherein Good men may exemplify their love to the *habitation of God's House*. 'Tis the Privilege of the *Great* and the *Noble* to Build and Endow houses for the Service of God; and the Almighty takes this so Kindly, that in return he has Obliged himself to be tender of their Honour, who have been thus Careful of His; for so he tells us by his Prophet *Samuel*; *them that honour me, I will honour*. The Royal Psalmist thought it highly improper for himself to dwell in an house of Cedar, when the Ark of God remained only within the poor Apartment of a Chamber or two. How Contrary a disposition are those of amongst us, who like the *Children of Babel in the day of Jerusalem*, say, *Down with it, Down with it even to the Ground*; and yet all the

the while Profess to love God, Profess to be Religious, to be Christians, nay, to be the most Sanctified and Pure amongst them? If Religion consisted barely in the abhorrence of Idols, Men of this temper might bid the fairest for the highest place amongst the Sons of God; but Sacrilege is a Sin of at least an equal Level with Idolatry in the Judgment of the *Apostle*; and we must not think, that our Zeal against some Particular Vices, will Attone for our Indulging our selves in Others. Rom. 2. 22.

2. But altho' it cannot be the Duty of every good man to love the *habitation of God's House* in the former sense; (Providence not having placed all in an equal Sphere) Altho' All cannot Found, or Repair the Breaches of God's House, yet may, and must all Assemble themselves in places dedicated to and appointed for his Service. *I was glad* (says Holy David) *when they said unto me, Let us go to the House of the Lord, our feet shall stand in thy Gates, O Jerusalem.* Ps. 122. 1-2. This with reference to our selves deserves a particular Consideration; for there must needs be great thoughts of heart for the divisions of Reuben; and since

*Jerusalem* is the place of God's Worship, and he expects our Addresses there; where he has recorded his Name; why should we like *Reuben*, *Dan*, and the *half tribe of Manasseh* separate from our Brethren, and build us Altars to our selves? *Jerusalem* is built as a City that is Compact together; an Emblem of that union of minds both in Charity and Intercession, which is the most Amiable Graceful thing in the Church of God.

*Joshua 22. 19.*

*cc. 1. well*

*Pf. 122. 3.*

If we consider the dreadful Consequences of Schism, as we are Good Men, we cannot forbear to be Earnest with God, that he, who alone can make men to be of one mind in an house, would in his good time Unite us all in the Offices of Religion; that so the Church of Christ, like the Temple of Old, may be built without any noise; and there be nothing but Peace and Love in all God's Holy Mountain.

*2 Kings 20.*

'Tis not well possible to read the Story of *Hesekiah* without a great deal of Concern; he sought the Lord upon his Sick Bed, and God heard him from thence: but the Prayer was, that he might go once more to the House of the Lord; and tho the extremity

*Jerusalem*

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of

of his Disease would not suffer him actually to do it, yet he turned himself that way in his Chamber, supplying the defect of his Body by the Devotion of his Soul; how hard was it for him to forget the Gates of *Jerusalem*, the Church of God, which many amongst us Count it Religion to despise!

3. The third and last Instance of our Love to the habitation of God's house is, to behave our selves in it with Zeal and Reverence; to have our Souls elevated unto, and fixed upon that God, whose Majesty we acknowledged Present, and must awfully Adore. There is a Zeal in Appearance only, a *Form of Godliness* without the power of it. God in his Prophet complains of a sort of men, *that drew near to him with their mouths, and honoured him with their lips, but their Heart was far removed from him.* If an Honest Unsuspicious man had seen a Pharisee at his Prayers, would not he have been tempted to have thought those Holy Ecstasies proceeded from the Impulse of the Blessed Spirit, and that God was in him of a truth? and yet our Lord, who knew his heart, has branded him with Hypocrisy for all his Sanctimony and Shew. This

*Malachy* 1. 8. is what the Prophet *Malachy* calls *Offering the Lame and the Sick for Sacrifice*.

There is a Zeal also without knowledg; and this is generally as Furious, as tis Blind; this is that which our Lord foretels his Disciples of, that the time should come, when men should look upon *themselves obliged to Kill them*; and that they *would think thereby to do God good Service*. I need not say, what Church that is, that makes Ignorance the Mother of Devotion, and how agreeable this is to the Apostle, who has told us, that Religion is a *Reasonable Service*; but is not this also to *Offer the Blind for Sacrifice*, as the Prophet goes on? *Offer it now unto thy Governour, will he be pleased with thee, or Accept thy Person, saith the Lord of Hosts?* The very Unacceptableness of such a Present, even to a ~~meer~~ man, is sufficient to Convince us of the Absurdity, shall I call it? or Impudence of Offering it to God.

To Our great Care therefore must be to Approach the Courts of the Lord's house, with a Well-qualified and a Sober Zeal, under the Conscience of our manifold Necessities, and the Greatness of him, from whom we expect

pect a supply: we may be guilty of the same Profanation of God's House, as those were, who Bought and Sold in it; if we suffer our selves to be taken up with the thoughts of Worldly business, when we should be Employed in the Service of God. It is indeed the happiness of Angels, to be Unalterably Fixed and Intent in their Adoration; but Souls cloathed with Flesh and Blood cannot attain to so exalted Services; however, tho' it is not Possible alwaies to prevent the Incurfions of Vain and Forreign thoughts, yet may we choöfe, whether we will Receive, and entertain them.

Lastly, When we come to the *habitation of God's house*, we must behave our selves there with Reverence; as being sensible of that peculiar Presence, which he vouchsafes us there, and the great Honour he admits us to, in Accepting us in company of those Blessed Spirits, Angels, and Arch-Angels, who never in the least offended his Majesty; whereas we, if we consider our selves but as Men, must esteem it extraordinary Grace and Favour, to Approach this tremendous Presence; but if we take a true

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prospect

prospect of our selves, as Sinners, we are baser than the very Dust we tread upon.

A serious perswasion of our great Unworthiness, and of God's special Presence (one would think) should make us wonderfully cautious of indecent Behaviour in a Church; For if a woman was not to be uncovered in a Church, *because of the Angels*, for fear of disrespect to them; can it be thought, that those Blessed Spirits will be unconcerned at our Irreverent Demeanour at Divine Service? especially, when we receive those Gracious Pledges of our Saviour's Infinite love in the Sacrament of his Body and Blood. Not that Kneeling is in it self a Posture absolutely Holy, or can recommend us any farther to God, than as it is a Testimony of that internal Veneration, and Thankfulness we owe him; and an Expression of that Obedience, which the best constituted Church has required of us. I am not uncharitable, when I think, that Turks and Infidels will rise up in Judgment against some Christians of this Generation; and I cannot but with pity remark, how some of our mistaken Brethren have

have run Counter to themselves in their Practice; who have been afraid of Kneeling at the Lord's Supper, because of the danger of a significative Ceremony; and in the mean time thought it reasonable to Sit, in token of their Familiarity and Acquaintance with God.

The time is already come, that the Father has made choice of Persons to Worship him in *Spirit* and *Truth*; that is to say, in Opposition to the Types and Shadows of the *Law*; but the Argument from hence will not hold, that he requires no Worship of our Body at all; for this contradicts the *Apostle*, who directs us both to the Spiritual and Bodily Worship of God, upon very good reason, because *both parts* are *his*; and indeed, if we expect a share of Glory in the Resurrection for our Bodies, 'tis highly reasonable, that we should with our Bodies Worship and Glorify him, who will raise them from the dead. 1 Cor. 6. 20.

If these things were truly laid to Heart, we should all of us seek Christ at the same sort of place; not run after those that cry, *Behold, he is in the Desert*; or beleive those that say, *Behold, he is in the Secret Cham-* Matt. 24. 26.

( 28 )

*Chambers.* Our Churches would receive daily Additions, the Breaches of *Jerusalem* would be repaired, the City of God would be strong, and Glory would dwell in our Land.

*Which God of his Infinite Mercy grant ;  
to whom be Glory in the Church by Christ  
Jesus, throughout all Ages, world without  
End. Amen.*

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*The End*

